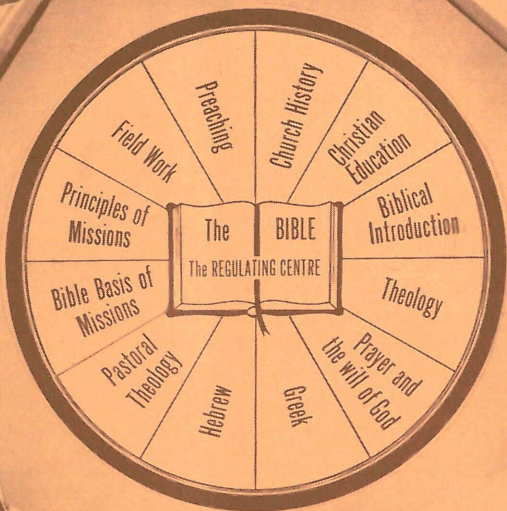


RECORDER

ARCHIVES - OBC/OTS

987-014

FC-REC-5



Sept. 61

TORONTO BIBLE COLLEGE

CONTENTS

	Page
EditQrials: This Is A Bible Year! DO'YQU? or DQn't YQU?	1
Annual Alumni HomecQming	2
The Bible	3
The New English Bible	4
The Language of the Bible, by Principal E. L. SimmQnds	5
The Bible Is The Regulating Centre of the Toronto Bible College	7
The Bible in Christian EducatiQn, by Rev. H. K. Braden	9
Centenary Qf a Great Evangelical Bible Teacher, Dr. W. Griffith Thomas	10
Truths For Teens: I Believe The Bible Is The WQrd of God, by W. H. Crump "Only GQd ... "	11
School News	13
KnQx Fellowship Centre and Chapel	14
Special Seminars with Dr. Clyde NarramQre	15
The Bible Is a Missionary BQok, by Douglas C. Percy	16
Evening Classes	18
Special Article For Preachers: And Preach As You Go! by Floyd Doud Shafter	19
A Parting Word, by Rev. T. R. Maxwell	21
Many Decisions on Chorale TQur	22
Alumni News	26
Books	

Editor: Douglas C. Percy

Volume 67, Number 3, September, 1961

Published quarterly by Toronto Bible College
14-16 Spadina Rd., Toronto, Canada

InterDenominational »Evangelical«

Authorized as second class mail, Post Office Department, Ottawa
Place of distribution - Oshawa, Ontario

EDITORIAL

THIS IS A BIBLE YEAR!

1961 is the 350th anniversary of the issuing of the most loved of all Bible versions, the famed King James Version, or what is known as the Authorized Version. This is the most loved of all the Scriptures, and it will be a long time before its faithful translation and beautiful language of Bible literature will be replaced.

This is however another Bible year, since the New English Bible New Testament has been issued. Comments regarding this new translation are to be found elsewhere in the T.B.C. Recorder. Lest people be carried away with a new translation, however, we do want to emphasize that the Authorized Version will still stand at the forefront both in the affections of the people, and in the evangelical preaching of men who have been born again of the Spirit of God, and who are preaching the eternal truths given to us in His Word.

In Wycliffe's day, in the latter part of the 14th century, the English language was a queer hodge-podge Qf European languages, having very little stability, and was a poor vehicle for the transmission of eternal truth. Two centuries later the King James translation appeared, and was among the foremost stabilizing influences of a great literary age that saw the works of Shakespeare and Qthers capturing the imagination of the English-speaking world.

Since then this Bible has been at the forefront of great literature, and has been the means of speaking to generation after generation, of timeless and eternal truth. It will always have a place of affection and trust in the hearts of men and women everywhere.

Granted that some of the Authorized Version is given to us in language that is now somewhat obsolete, it is helpful to have some of the new translations on hand for clearing up the meanings of words and some passages.

There is only one thing that we would remind our readers of at the end of this Bible year. Read the Word of God, be-

lieve the WQrd Qf GQd, preach the WQrd Qf GQd, and "the things which thou hast learned commit thou unto faithful men whO' shall be able to teach Qthers also."



DO YOU? OR DON'T YOU?

With this issue of the RecQrder we are reverting to the magazine style that has been Qur format for over 60 years. Recently we issued the RecQrder in a news sheet, using shQrter articles and more news items. Now we would like to know: Did yQU like the sheet style, Qr didn't you?

Do you prefer this magazine fQrmat? We dO'wish you wDuld let us know, since we are only desirous Qf keeping yQU infQrmed abQut the work of TQronto Bible CQllege, and giving yQU material that will be inspirational and helpful in your persQnal lives and ministry.

Our present decisiDn is to issue two magazines and two news sheets a year. But we would like to knQw how yQU feel about it. Why not make this "T.B.C. Letter Month"? We like to hear from YQU, so that we thus get news of yQU and your wQrk toO!

And if we can ever be of help to' you, we are ready to serve. Just be sure you write ... tQday!



STOP PRESS NEWS!

After weeks of prayer and searching, the Lord has sent a man to replace the Rev. T. R. Maxwell in the TheQIQgy Department of the Bible College. He is Mr. RQbert B. Strimple from Paterson, New Jersey.

Let us thank Godfor this provision, and pray for Mr. & Mrs. Strimple. MQre news about him in the next Recorder.

PLAN NOW TO ATTEND

ANNUAL ALUMNI HOMECOMING

SEPT. 11, 1961

6 P.M. ALUMNI FELLOWSHIP SUPPER PRICE: \$1.50

Make reservations by letter or phone WA 1-5808.
Enjoy fellowship with fellow graduates and missionaries on furlough.

8 P.M. ALUMNI FELLOWSHIP MEETING

Speaker: REV. VICTOR VEARY, '24, Sudan United Mission. Recently honored with the highest decoration of the Tchad Republic; veteran missionary; forceful speaker. Don't miss this timely message with Africa in the news.

Music: Rev. W. Crump, '49, Director of Music.
Mrs. D. C. Percy, A.T.C.M. '35, Pianist.
Special vocal arrangements.

Feature: GOLDEN MILE CHAPTER CERTIFICATES will be presented for the first time in the history of the College.

Plan now to share in this great evening of reunion and fellowship in the T.B.C. tradition. Facilities for class reunions on request.

HAVE YOU SEEN T.B.C. LATELY? WHY NOT PLAN TO ATTEND OPENING DAY PROGRAMME STARTING AT 8:45 A.M. AND MAKE IT A FULL DAY? YOU ARE WELCOME FOR THIS ANNUAL AT-HOME FOR ALUMNI..

THE BIBLE



Douglas C. Percy

THERE are many religious books in the world today, many of them purported to be the product of inspiration, revelation, and vision. BUT THERE IS ONLY ONE BIBLE. When the Bible is mentioned, the world knows that it refers to the sixty-six books that are to be found in the Christian Bible, the Book of revelation, the Book of inspiration, the Book of salvation.

The dynamic of the Bible is different from any other piece of writing that has survived antiquity. The simple reading of the Bible has brought to countless men and women a realization of sin, a sense of the reality of God, and has ushered them into the peace and the joy of salvation. It has transformed the lives of men and women, and of countries and nations.

In the March 31st issue of Time magazine, the cover article, "Guilt and Anxiety" revealed the emptiness of man without a true knowledge of God.

Perhaps it was most appropriate that at a time when the newspapers were filled with the accounts of MAN IN SPACE, that the world should be reminded of the great unconquered SPACE IN MAN. To quote Time magazine, regarding the age of anxiety, it was said: "It speaks of big city towers in which life is lived in compartments and cubicles. It speaks of the century's increasingly complex machines that no man can control. It speaks of the swift ascents and descents not only in a competitive business existence but in ever fluid society. It speaks of man's dreaded loss of identity, of a desperate need to make contact with his fellow-man, with the world and with whatever may be beyond the world. ABOVE ALL, IT SPEAKS OF GOD GROWN SILENT."

"Of God grown silent." It is in this realm that guilt, anxiety, fears and frustrations beset men and women, driving many to distraction and filling hearts with fear and making lives joyless and stark. There is a space in man that only God can fill. And God so wonderfully fills this space when men and wo-

men would meet Him in the pages of His own Holy Word.

The Bible is great literature, but it is not only literature. The Bible is history, but it is not only history. The Bible is great literature because a great God used the vehicle of literature to speak to men and women. The Bible is history, because it reveals a God moving in and through all the events of national and personal history. The Bible is an amazing compilation of stories, stories of adventure, of drama, and character sketches that have become the very language of the peoples who have the Bible in their own tongue. But when one reads the stories of men and women in the Bible, it is realized that they are all measured by God's standard; their sins, their shortcomings and their failures are all noted, but they are noted in relation to God's dealing with them.

The Bible stories are not fiction. One has only to realize that most of the Bible writers were in jeopardy of their lives because of their faith and their testimony, to realize that they were not making up stories, but were writing as they were moved by the Holy Ghost. The Bible carries the stamp of authenticity, in regard to these men, because of the reality of their experience with God.

This Book contains the mind of God; the state of man; the way of salvation; the doom of sinners and the happiness of believers. Its doctrines are holy; its precepts are binding; its stories are true; and its decisions are immutable. Read it to be wise, believe it to be safe, and practise it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveller's

map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. In the Bible, Paradise is restored, Heaven opened, and the gates of Hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently, prayerfully. It is

a mine of wealth, a paradise of glory, a river of pleasure. It is given you in life, will be opened at the Judgment and remembered forever. It involves the highest responsibility, will reward the labourer, and condemns all who trifle with its contents.

This is the Word of God, our Holy Bible.



THE NEW ENGLISH BIBLE

(A REVIEW)

The New Testament of the New English Bible has now been in circulation for some six months. What sort of a translation is it?

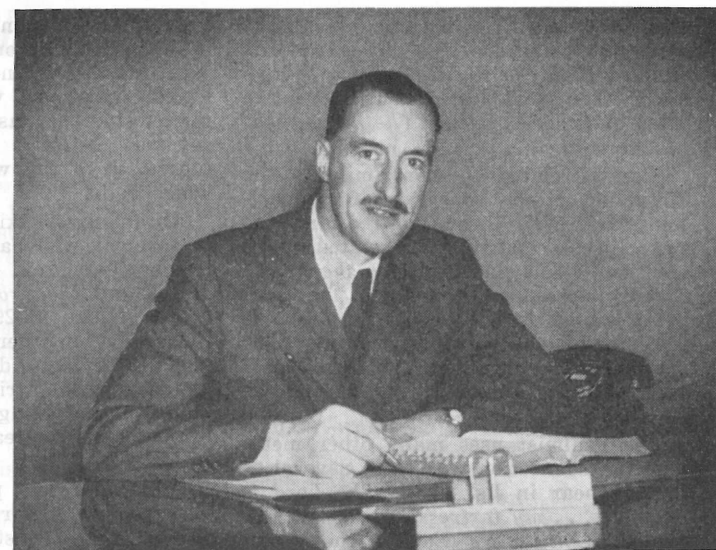
Generally speaking it is a smooth flowing, easy to read version, which has no difficulty in holding one's interest. The reader tends to become absorbed in the narrative and often finds that he has read on for many pages, unconscious alike of time and chapters. This is the book's great merit; it helps the Bible to come alive for the reader. For the born-again believer this can mean discoveries of new treasures in the word of God, new richness in old familiar passages, new meaning in sections that previously had seemed rather barren. For the man or woman who has had little or no interest in religion there could easily come, in the reading of the New English Bible, a realization that religion is neither dull nor out of date, that God does have a vital and gripping message for people of to-day. The New English Bible can thus be used in personal work to help bring men and women to a saving knowledge of God's word. Of such it would be true that, "You have been born anew ... through

the living and enduring word of God" (1 Pet. 1.23, NEB).

The great virtue of the New English Bible is also, from another point of view, a great defect. Its free and easy style, while commending it to the general reader's interest, lessens its value as a study Bible. It cannot strictly be called a paraphrase but it is freer than the Revised Standard Version, much freer than the Authorised Version. In fact, it stands somewhere between the RSV and J. B. Phillip's translation. This means that, while it is good for devotional reading, while it helps to bring out the spirit of Scriptures, it is often too far from the literal meaning of the original Greek to be used for doctrinal study.

Its tremendous sales indicate that it is becoming a popular version and for this reason, if for no other, those who are concerned to win their fellowmen to Christ should become familiar with it. While so doing there is little doubt that they will get blessing for themselves in their reading because, though the words are different, the voice is still the voice of God. (E.L.S.)

THE LANGUAGE of THE BIBLE



PRINCIPAL E. L. SIMMONDS, M.A., B.D.

ONE of the aspects of the Bible which is seldom stressed in evangelical circles is the literary excellence of its language. Tributes to the Bible as literature are found in the writings of many of the great English authors. Typical of their opinions are the words 'Of the essayist and historian Macaulay:

"The English Bible — a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power."

This is an amazing thing for Macaulay to say, particularly since the Bible is not primarily an English book at all, it is a translation of ancient Hebrew and Greek works. One feels that the Spirit of God, Who inspired the original authors of the Scriptures, has not been far distant from those who have been engaged in the most important work of translation. Dyson Hague comments on this aspect of the Bible:

"Written in Hebrew? Written in Greek? Rather say it is written by the Spirit of God in the language of humanity."

As one example of the Bible's literary beauty we may consider its figures of speech. The most common of all such figures is the Simile, in which the author

compares his subject with something else in order to impress some aspect of it on the reader's mind.

The Bible abounds with similes, and in some the comparison refers to the Scriptures themselves. *"Is not my word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?"* (Jer. 23.29). The pictures that are given here of the irresistible fire, consuming with a roar all that opposes its advance, and the steady, continuous hammering that eventually breaks even the hardest rocks, are enough to inspire anyone who gives them a moment's thought with a renewed faith in the invincible power of the word of God.

Similes are used to help us visualize the Lord. At His transfiguration, *"His face did shine as the sun"* (Matt. 17.2); at His crucifixion, *"He is brought as a lamb to the slaughter"* (Isa. 53.7); in the realm of glory, *"His eyes were as a flame of fire, And His feet like unto fine brass ... and His voice as the sound of many waters"* (Rev. 1.14, 16). Reverent imagination, pondering these similes, is brought to awe-filled worship, and cries with Thomas, *"My Lord and my God"*.

Much of our Lord's teaching utilizes the simile. At the conclusion of the Sermon on the Mount (Matt. 7.24-27) the whole message is summed up in two figures: the man who hears and obeys

Christ's words, "I will liken him unto a wise man"; the one who disregards His words, "Shall be likened unto a foolish man." The parables of our Lord are often extended similes: "The kingdom of heaven is like . . ."

Closely related to the simile is the Metaphor. Here the words of comparison, "as", "like", are omitted and the two objects compared are stated to be identical. "The Lord is my shepherd". Strictly speaking this cannot be true, the Psalmist is not a sheep, neither is the Lord his shepherd, but this metaphor has blessed countless hearts for thousands of years and will ever continue to do so.

The Psalmist uses many other metaphors in connection with God. Several of them appear in Ps. 18.2: "The Lord is my rock ... my fortress ... my buckler ... my high tower." Each of these comparisons presents God in a different aspect and helps us to understand what He meant to the author of the Psalm and what He can mean to us.

In Christ's teaching there are frequent metaphors. "Ye are the salt of the earth ... the light of the world" (Matt. 5.13, 14). These are arresting ways of informing His people that they are the ones who tend to stay the corrupting influences of the world and who are the illumination of its darkness.

There is sometimes a problem of interpretation in connection with the language of the Bible. When is it to be taken figuratively and when literally? A good example of this is seen in our Lord's words at the institution of the Lord's Supper: "This is my body". The Protestant Church holds that this is a metaphor, that the true meaning is: 'this represents my body'. The Roman Catholics, on the other hand, say that it is no figure, that it is actually true, and thus they have the doctrine of transubstantiation, the doctrine that at the Mass, the literal body of Christ is present upon the altar. Protestants feel that this word of Christ's can be no more literal than in the obvious metaphors where He says of Himself: "I am the bread of life ... the light of the world ... the good shepherd."



Another common figure of speech in the Bible is Metonymy. Here there is substitution of one word for another which it suggests, which is in some way related to it or associated with it. We say, 'the kettle is boiling'. Actually, of course, it is the water, not the kettle, which boils.

Abraham, speaking to the rich man in torment who had just mentioned his five brothers, said of them, "They have Moses and the prophets, let them hear them" (Luke 16.29). The brothers, of course, had neither Moses nor the prophets, but they did have their writings, and it was the writings to which Abraham was referring. The same example of metonymy appears in Christ's words in Luke 24.47.

Sometimes this particular figure can help remove apparent difficulties in the Bible. Acts 1.18 states of Judas, "this man purchased a field with the reward of iniquity" whereas the gospel record says that he returned the betrayal money to the priests in the temple and that it was they, and not Judas, who bought the field (Matt. 27.5-7). The apparent contradiction is solved when it is realized that the account in Matthew is literally true and that Peter's words in Acts are an example of metonymy.

An example very similar to this is found in Gen. 41.13: "And it came to pass, as he interpreted to us, so it was; me he restored unto my office and him he hanged." The butler is speaking to Pharaoh (v. 9) and the pronoun 'he' refers every time to Joseph who is represented as having hanged the baker and having restored the butler to his office. It was actually Pharaoh who dealt thus with his servants but the actions are ascribed to Joseph whose dream interpretation foretold them.

These few examples will show that the Christian needs to know about the figurative language of the Bible, not only to appreciate its beauties, but also to understand its meaning. The studious reader of God's word will find new treasures to enrich his walk with the Lord and will also find the answers to questions that have both perplexed and divided the servants of God.



THE BIBLE IS THE REGULATING CENTRE OF TORONTO BIBLE COLLEGE

The Toronto Bible College stands firmly with all of "like precious faith", having as the foremost goal, the training of Christian leaders who are wholeheartedly committed to Jesus Christ, and who seek to communicate the message of His gospel to all men everywhere. T.B.C. believes that the only means for accomplishing this objective is to have the Bible at the centre and heart of all its work.

The title that is used at the top of this article was coined by Dr. John McNicol, who was principal of the Bible College for nearly fifty years. He was asked by Dr. Howard Ferrin of the then Providence Barrington Bible College, about the Bible in the T.B.C. curriculum. Dr. McNicol said, "The Bible at T.B.C. is the regulating centre of all the College work." The phrase has stuck, since it is absolutely true. The Bible is taught at Toronto Bible College not by books, nor in sections, but in its entirety, a cycle which is covered in the three year course. The Bible is taught book by book from Genesis through to Revelation, chapter by chapter, and sometimes verse by verse. When students leave the Toronto Bible College they are expected to know the Bible thoroughly since they are to be those who would join the ranks of Bible-preaching, Bible-teaching, Christian leaders.

Not only is the Bible taught, but all the subjects in our various courses, are Bible-related, and all teaching is done upon the sure foundation of the inspired and infallible Word of God. Every teacher builds on this foundation.

When one examines the amount of Bible study required for graduation, it is found that at least one-half of the total hours necessary for graduation involve Bible study, although the Bible emphasis in all studies as has been mentioned, is far greater than this.

Not only is the Bible studied directly, but the principles laid down in the Bible are inter-related with everything else on

the curriculum and in the activities of the student body. This makes for strong, spiritual, Scriptural discipline. Students are encouraged to draw from the Bible, and then live out in practical application the things that they have learned. It is expected that they will carry this over into their new ministry wherever the Lord should lead them.

This then is the essential character of the Toronto Bible College: the Bible is the regulating centre of all the teaching and activity.

If it's Bible you want, then you want Toronto Bible College.

The BIBLE is central in the curriculum as well as in its name, because: WE BELIEVE that the Bible is the inspired, infallible Word of God. WE BELIEVE that the Bible reveals God's final revelation, Jesus Christ Himself.

WE BELIEVE that the Bible reveals man's sin, and God's remedy for sin, in the life, death, burial and resurrection of the Lord Jesus Christ.

WE BELIEVE that man's need of redemption, God's plan of salvation, and His rule for life and conduct for the individual, the Church and the nations of the world, are to be found in the Bible alone.

WE BELIEVE that a "knowledge of the Bible without a College education, is better than a College education without a knowledge of the Bible."

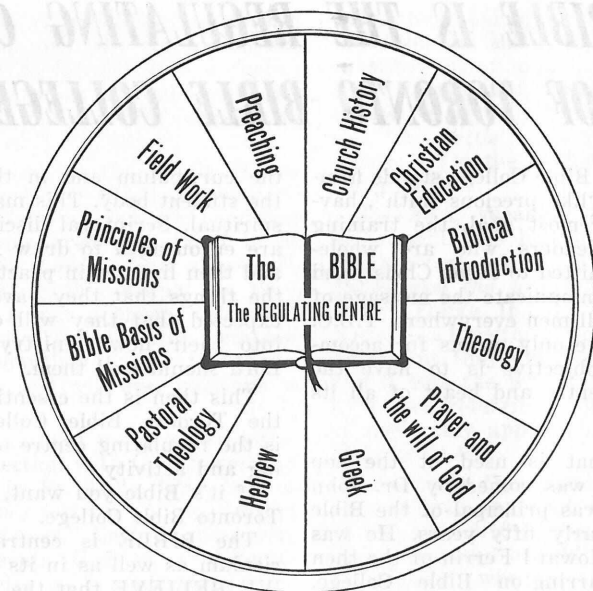
WE BELIEVE that reverent Bible study, scholarly research and spiritual, academic subjects, can help to equip the Christian for service, to be a "workman that needeth not to be ashamed, rightly dividing the Word of truth."

WE EMPHASIZE THE STUDY OF THE BIBLE AT

TORONTO BIBLE COLLEGE as follows:-

1. THE ENGLISH BIBLE:

This course comprises an analytical and expository study of the whole Bible, book by book. The student is taught to think through the Bible so that he may



see it disclosing its vital unity and unfolding itself as the Word of the living God. The first hour every morning is devoted to this study, and it is spread over the three years:

The Pentateuch and Historical books of the Old Testament

The Poetical and Prophetical books of the Old Testament

The New Testament: The Gospels, The Acts, The Epistles and The Revelation.



NOTICE

* Instead of the usual week of evangelism this year, two special events will take place:

— On Oct. 13 and 14 there will be special seminars on Christian psychology and counselling for the students, pastors and other Christian workers. The College is bringing the noted Dr. Clyde Narramore from California for this special weekend. It is hoped that all interested in Christian psychology will

II. ADDITIONAL BIBLE SUBJECTS:

Courses are provided in BIBLICAL THEOLOGY, tracing God's plan of redemption in the Old and New Testaments; THEOLOGY, studying the great doctrines of the Bible; BIBLICAL LANGUAGES, both Greek and Hebrew, depending on the course selected; and DEVOTIONAL STUDIES, PERSONAL EVANGELISM and PRACTICAL THEOLOGY that helps the student to put into use, what he has learned.

COMPLETE COURSE SURVEYS ARE AVAILABLE ON REQUEST.



avail themselves of this series of seminars. There will be a registration fee of \$2.00 to help defray expenses. The evening sessions will be open to the public.

— On Nov. 2, 3, 4 the College will participate in the first Canadian National Sunday School Association conference to be held in the Queen Elizabeth building at the Exhibition. All T.B.C. facilities will be made available for this significant event in Christian Education. Several thousand delegates and visitors are expected to attend.

THE BIBLE IN CHRISTIAN EDUCATION

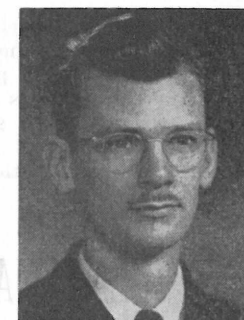
H. K. Braden, M.A.

What is Christian Education? The answer suggested in this brief article is concerned with aims, rather than techniques, in Christian Education.

Long ago Solomon wrote that "the fear of the Lord is the beginning of wisdom." At T.B.C. we regard this statement as valid for our day as well, for Paul linked wisdom with a knowledge of the Scriptures, when he wrote to Timothy, his young son in the faith, about the Scriptures that were able to make him "wise unto salvation." But wisdom must be related and defined, and we seek to translate it into practical terms by making the Word of God central in our studies. Our students are taught not only the background, history, authorship and transmission of the Bible, but the text of the Bible itself, for we believe that a thorough understanding of the Scriptures is essential for every Christian worker.

"The entrance of Thy Words giveth light," David remarked, and added that with God is the fountain of life, for in His light shall we see light. Speaking of the reformation in England, the historian Green pointed out that the Bible was widely read during the Puritan era, and referred to its widespread influence throughout all of England. He wrote, "England became the people of a book, and that book was the Bible". Surely we need such an emphasis today. At T.B.C. it is our purpose that young people know, love, and obey the Scriptures. In a world adrift, characterized by weakening standards or an absence of them entirely, we not only teach the Bible, but accept it as authoritative in all matters of faith and life. Christian Education at T.B.C. means a Bible-centered curriculum.

But today Christian Education has a further meaning than that which refers to an academic discipline which centres in the Word of God. In this second sense the term assumes a thorough understanding of the Bible and goes on to deal with problems in teaching it to others.



In many churches this teaching ministry is now carried on from the cradle to the grave, and can truly be said to embrace the entire ministry of the church. Education is concerned with the transmission of truth and knowledge from teacher to pupil, and this is true in Christian Education. But there is more than this, for it also suggests the employment of the very best methods of teaching in order that the subject material may be presented in an effective way. It is one thing to know the truth - it is another to communicate it satisfactorily to others. This aspect of Christian Education is concerned with methodology - in simple terms, with getting through with the message of the living Word to boys and girls, young people, young adults, older people - to any and all.

The science of education is not static but dynamic, and the Christian educator is desirous of keeping abreast with advances in this field. He needs to have some knowledge and understanding of recent developments in psychology, psychiatry, sociology and a host of other related sciences. But why? - that he may better disseminate a knowledge of the Scriptures and indicate their relevance to existing situations and human needs in our society. Children in our public schools are accustomed to bright surroundings, carefully planned and graded lessons, and well trained teachers. At Toronto Bible College students are taught the Word of God that they may witness to the Word of God and its relation to current life situations. They are taught the methods and ways that will enable them to do this better. It is our hope to widen and develop this aspect of our curriculum.

We learn by study and we learn by experience. Students at T.B.C. study the

Bible and gain valuable experience in spreading a knowledge of the Bible. Learning experiences are provided through the many-sided facets of our practical work program. Our students put theory to work, and it is not uncommon to hear an enthusiastic "why,

that idea really worked in our Sunday School".

Paul told Timothy that he should be "a workman that needeth not to be ashamed, rightly dividing the word of truth". Christian Education is one method of achieving this all-important goal.

CENTENARY OF A GREAT EVANGELICAL BIBLE TEACHER

From 1913 to 1920, the Toronto Bible College was fortunate in having as one of the professors of Bible and Theology, the great Dr. W. H. Griffith Thomas - "G.T." to his intimate friends and students.

Dr. Thomas was one of the great men of the past generation. He was great because he had a great God Whom he loved and trusted implicitly, and Whom he served faithfully. He was great as a student of the Bible, and he was great as a preacher and teacher of the Word of God. Toronto Bible College counts itself fortunate in having had, during its formative years, a man of his wide gifts, and joins with all his host of friends and ex-students, and the members of his family, in commemorating the centenary of his birth. This centenary is being commemorated as well in the reissuing of some of the books that made such a deep impression upon the evangelical church.

Dr. W. H. Griffith Thomas was born on January the second, 1861, shortly after the death of his father. In that early day, education was not too widespread, and he suffered because of a limited education until he was twenty-one years of age. During that time he had been wonderfully converted to the Lord Jesus Christ, and was keen and active in the work of his local church. It was in the pursuing of some of his church work, that his unusual abilities were recognized, and he was helped to get an education at King's College, London. Subsequently he went to Cambridge University and along the way acquired prizes and many other academic distinctions, that soon marked him as a man of very wide intellectual gifts.

But it was not his intellectual capacity that made him the man that he subsequently became, but his deep spiritual life that was revealed in all his work and associations. In 1905 he was appointed principal of Wycliffe Hall, Oxford. During this same period he was one of the speakers invited to the famed English Keswick, which was then reaching the peak of influence that it has never lost.

Spiritually, Dr. Thomas was a giant, and in his greatness he was one of the most humble of men. When he was called to a professorship at Wycliffe College in Toronto, he broadened the scope of his ministry by joining in the teaching ministry of the Toronto Bible College, and it was here for seven years that he made such a great impact. In Canada and in the United States he became an esteemed leader of evangelical life and witness. Early in 1920, he resigned both from Wycliffe College and the Toronto Bible College to take up a wider ministry of evangelism and Bible-teaching. By voice and by pen, for he was a prolific writer, he set the highest standards of Christian life and discipleship; and his qualities of character exemplified the message he so winsomely proclaimed.

If you were to read his "Catholic Faith", or his commentaries on Genesis or Romans, or his "The Principles of Theology", you would understand something of the capacity of this great man of God. The daughter of Dr. Thomas, Mrs. Gillespie, in memory of his centenary, is assisting in having many of his best books reprinted. Your library will be enriched with copies of these books.

Indeed there were giants in those days, and among them was Dr. W. H. Griffith Thomas.

TRUTHS FOR TEENS

W. H. Crump, Director of Music

I BELIEVE THE BIBLE IS THE
WORD OF GOD!

NOT because I happen to be a minister - on the contrary, I am a minister because I believe, beyond the shadow of a doubt, that the Bible is the Word of God.

When I examined the evidence at hand I discovered that this was the only logical, reasonable and scientific position that I could hold. Let us look at some of the evidence at hand, and I think that you will agree that the Bible is the most unique book ever written, and more than that, the very Word of God.

1. IT IS UNIQUE IN ITS STRUCTURE

- * A library of 66 books - yet one in theme - Salvation through Christ.
- * In olden times the Bible consisted of series of separate scrolls, all with a message in unity with each other.
- * When the books were written the authors did not realize that their books would be included in Scripture. They wrote as separate individuals without conferring with one another.

2. IT IS UNIQUE IN ITS STYLE

- * Finest lyric poem in any ancient or modern literature is Psalm 23.
- * The most perfect elegy - 2 Samuel 1:19-27.
- * Outstanding book of literary value - Job; see ch. 38.

3. IT IS UNIQUE IN ITS PRESENTATION

- * The Bible is the one book in all the world that men have singled out for destruction; i.e., Diocletian gave his life to this purpose.
- * For several centuries it was a criminal offence to read it.



- * Many books were considered for the sacred canon, but only those with the imprimatur of inspiration were included.
- * In spite of every effort to destroy it, it is still today's best seller. Printed in over 1,100 languages.

4. IT IS UNIQUE IN ITS FULFILLED PROPHECY

- * Man cannot tell what is going to happen one hour from now, while the Bible makes thousands of predictions that are fulfilled in detailed exactness centuries later.
- * The Bible predicted the doom of great cities during the height of their glory and power, and every prophecy was fulfilled; i.e., Babylon - Isa. 47; Nineveh - Nahum; Tyre - Ezek. 26-28; Sidon - Ezek. 28:20-24.
- * Christ's birth, nationality, time and place predicted 500 years before He was born.

5. IT IS UNIQUE IN ITS SCIENTIFIC ACCURACY

- * The Bible is not a science textbook, but the story of redemption; however, when the Bible deals with points of science or historical events, it is precise and correct. There have been many misunderstandings because of ignorance, but the final outcome has always proven the Bible to be in keeping with the facts.
- * In the field of Archaeology the former director of the British Museum, Sir Frederic Kenyon, once said, "Archaeology has not yet said its last word, but the results already achieved confirm what faith would suggest, that the Bible can do nothing but gain from an increase of knowledge".

6. IT IS UNIQUE IN ITS DIVINE CERTIFICATION

* Jesus Christ believed that the Scriptures of His day constituted the Word of God.

* When citing events He considered them to be historical and real: i.e.,
Creation - Matt. 19:4-5
The Flood - Matt. 24:36-39
Jonah and the Whale - Matt. 12:39-41

* There is not the slightest suggestion in all that Jesus said that He considered any part of the Old Testament as even bordering on the realm of myth or legend. It was real history, written with purpose and spiritual significance.

7. IT IS UNIQUE IN ITS ABILITY TO TRANSFORM LIVES

* The message of the Bible (salvation through faith in the death and re-

surrection of Christ) is proven to be true by the thousands upon thousands whose lives have been transformed after acting upon the promises of this book. No other book in all the world has had such an influence upon mankind.

* I believe the Bible to be the Word of God because its message completely transformed the life of the writer of this article, when a teenager of seventeen.

* * * * *

For those who wish to pursue this subject further on the young people's level, I would suggest two books:

1. Ten Reasons why I believe the Bible is the Word of God, by Wm. W. Orr. (Scripture Press).
2. Is the Bible the Word of God?, by W. Graham Scroggie. (Moody Press).



"Only God"

Men have had the power to do some amazing things.
A writer has said:

"Longfellow would take a scrap of paper, write a poem, and change its value to \$6,000 - - that is genius.

"Rockefeller could sign his name on a piece of paper and make it worth millions - - that is capital.

"The government of any country can take gold, put its seal upon it and make it still more valuable - - that is power.

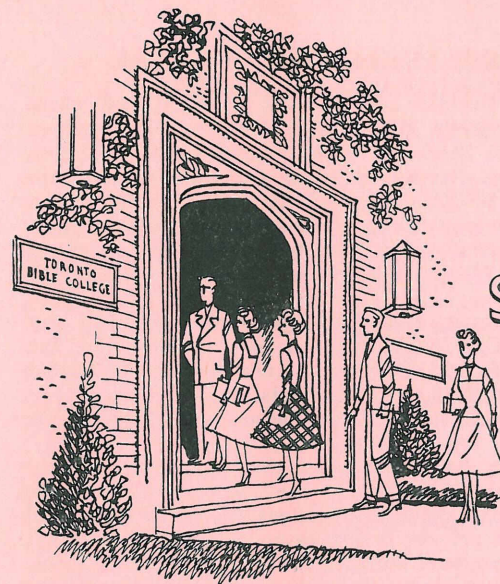
"A mechanic can take material worth \$5.00 and make an article worth \$20 - - that is skill.

"An artist can take a canvas worth fifty cents, paint a beautiful landscape, and make it worth a million dollars - - that is art.

"But only God, can take a sinful, worthless life, wash it in the precious blood of Christ, indwell it with the Holy Spirit and make it a blessing for all mankind - - that is salvation."

According to the Word of God, a soul is of more value than all the genius, capital, power, art and skill in the world combined.

"Only God " is the answer to every man's problem, every man's need. And God has given us that answer in His Word.



SCHOOL NEWS

* The following students graduated at the 1961 Graduation Service. They received Evening Class Certificates, Diplomas, and were awarded B.Th. degrees at the very colourful and inspiring service.

Bachelor of Theology

Basil Frew, N. Rhodesia, Africa.
Judy Garland, R.N., Stoney Creek, Ont.
Raymond Gibson, Bradford, Eng.
June Harrington, R.N., Erie, Penna.
William Hiron, Willowdale, Ont.
Roy Kunkel, Willowdale, Ont.
Betty Nelson, Parry Sound, Ont.
Alice Robinson, R.N., Longwood, Ont.
Henry Russell, Toronto, Ont.
Marilyn Duncan Vanderlip, Hamilton, Ont.

Diplomas

Jack Bart, Holland.
Joyce Bartlett, R.N., Toronto, Ont.
Frederick Campbell, Barrie, Ont.
Maureen Clark, Oshawa, Ont.
Joan Collins, Garson, Man.
Margaret Ford, Woodstock, Ont.
Ruth Janes, Toronto, Ont.
Phillip King, Toronto, Ont.
Gordon McCracken, Toronto, Ont.
Meredith McLean, Toronto, Ont.
William McNeil, Glasgow, Scotland.
Samuel Mackey, Belfast, Ireland.
Janet MacLeod, Woodstock, Ont.
Desmond Meed, Bristol, N.B.
William Ovens, Creemore, Ont.
Bert Sansome, Toronto, Ont.

Donna Skitch, Port Hope, Ont.
Shirley Snider, Thistletown, Ont.
Marjorie Topp, Co. Cork, Eire.
Michael Twilley, North Wales.
Elsie Wallington, Toronto, Ont.
Diane Watson, Jamaica, W.I.
Jean Withers, Brantford, Ont.
Jonathan Yokoyama, Tokyo, Japan.

Evening Class Certificates

Bernice Davidson, Keswick, Ont.
Agnes Gent, Hamilton, Ont.
John Gent, Hamilton, Ont.
Bruce Hughes, Toronto, Ont.
Maureen Smith, Toronto, Ont.
Lorna Tyndall, Toronto, Ont.
Julie Smith, Toronto, Ont.

Dorothy Symington, Toronto, Ont.

* When the regular College year closed, Toronto Institute of Linguistics took over for the month of June. A record registration of 110 strained the College to its capacity. If this keeps up, new quarters will have to be found for this vital arm of missionary training.

* The Missionary Literature Course planned for May had to be cancelled due to the small number of registrations. There is still an urgent need for training in this field for missionaries. Literature is a powerful arm for missions.

* Registrations for the coming school session are up this year. As usual the students will only pay a small amount of their training costs.

KNOX CHURCH OPENS NEW FELLOWSHIP CENTRE

KNOX PRESBYTERIAN CHURCH, Toronto has long had a close and warm association with the Toronto Bible College. Ministers of the church have served as sessional lecturers in special subjects. Students have found a spiritual church home while in attendance at the College. Several missionary graduates are supported by the Knox Church missionary programme. And the well equipped Knox Youth Centre (formerly known as the Baraca Club) has been the recreation centre for the students of the College. And financially, Knox has been one of the strongest church supporters that the school has. We have long been grateful for all that Knox means to T.B.C.

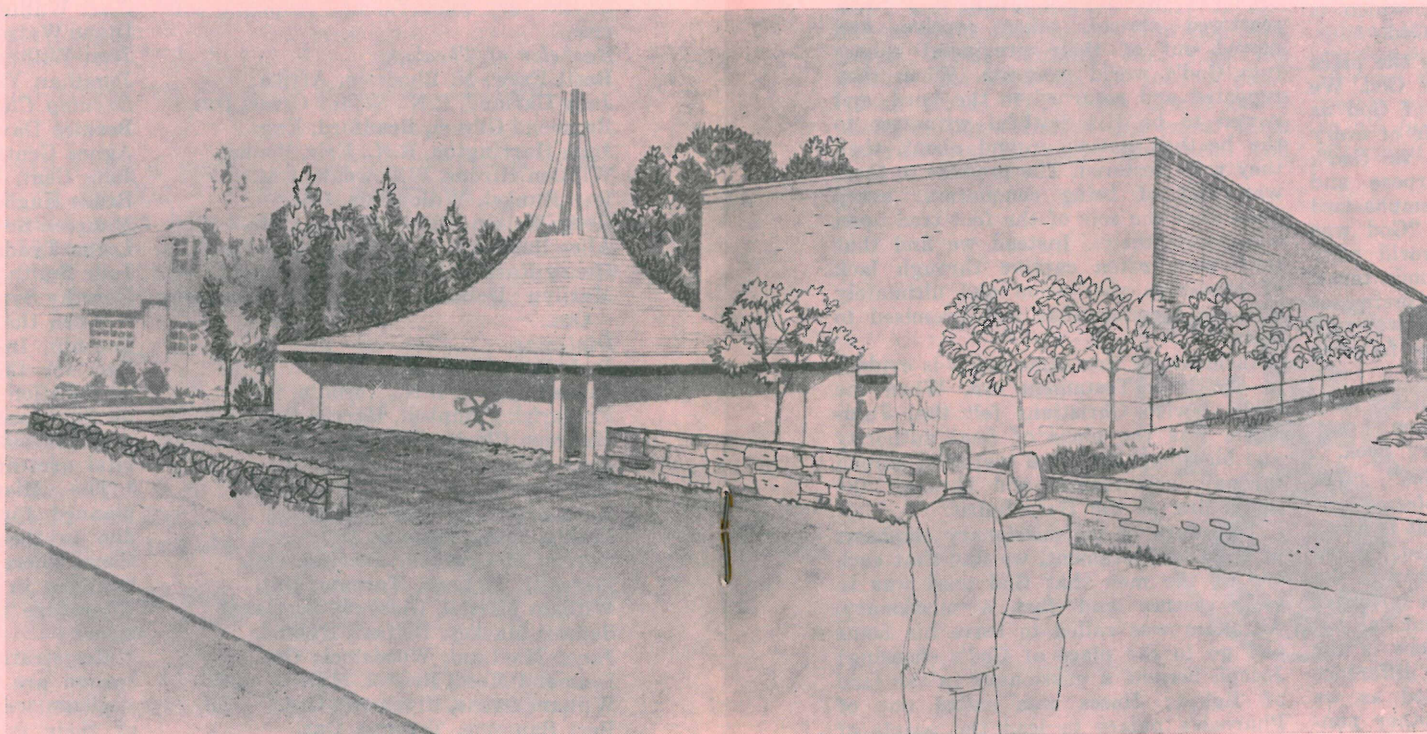
The Knox Youth Centre was expropriated a couple of years ago, to make way for University of Toronto expansion. This necessitated a new building for the rounded programme of the Church. On May 31st, the new Knox Fellowship Centre and Chapel were dedicated to the service of the Lord Jesus Christ.

This beautiful building will be available to T.B.C. on Tuesday evenings for the exercise and recreation that are so vital for our students.

The line drawing shown on this page does not capture the very unique Chapel which is at the front of the building and whose arches, standing on end, carry the eye up and up into "heavenly places." The small chapel, seating less than 50 will meet a real need for quiet devotions and private weddings and other affairs.

Behind the chapel, in an amazingly compact building are modern bowling lanes, a gymnasium, a nursery, lounges and other rooms to be used as need and occasion arise.

Toronto Bible College would like to express its appreciation to Dr. W. Fitch and the Board of Session for their interest and help in our work of training students for the service of the Lord Jesus Christ. And our congratulations too, on the acquisition of this new Centre that will further the work of the Church.



SPECIAL SEMINARS ON CHRISTIAN COUNSELLING AND PSYCHOLOGY

with Dr. Clyde Narramore

OCT. 13, 14, 1961

T.B.C. is bringing Dr. Narramore from California for a series of seminars for students, pastors and other Christian workers. This noted Christian psychologist has lectured and written extensively in this special field of Christian work. Here is an unusual opportunity to attend seminars of this type. This is Dr. Narramore's first visit to Eastern Canada, and all engaged in Christian work are invited to attend all sessions.

Friday October 13:

10:00 a.m. Special Seminars for students

2:00 p.m. Seminars for Ministers and Christian workers

7:30 p.m. Public meeting open to all

Offering for expenses

Saturday October 14:

2:00 p.m. Seminars for Ministers and Christian workers

7:30 p.m. Public meeting open to all

Offering for expenses

REGISTRATION FEE: There will be a registration fee of \$2.00 that will cover both afternoon sessions.

Phone or write for additional information. Folder available.

THE BIBLE IS A MISSIONARY BOOK

Douglas C. Percy,

The poet Tennyson has said,
*"I doubt not through the ages,
 One increasing purpose runs."*
 We could very well say it this way,
*"I doubt not through the Bible,
 One increasing purpose runs."*

It is impossible to read or study the Bible without coming face to face with its missionary emphasis. Some have called the Bible a "history of missions". This would imply that its historical emphasis and period are finished. This is not so. The Bible is "missionary history". It is a missionary book with a message; its meaning, language and implications command the whole world. And from the very opening chapters of the Book of Genesis, where we find God seeking man who has fallen away from Him, to the closing chapters of the Revelation, where God has gathered all things unto Himself, one is caught up in a tremendous surge of missionary activity, which is the outreach of the heart of God.

What must be recognized is the place of missions in the thought of God. We must think, very reverently, of God as a missionary God. And the life of every Christian, *"hid with Christ in God"*, must fit into the plan, purpose and thought of God. When Paul emphasized in II Corinthians 5:19 that "God was in Christ reconciling the world unto Himself", he used the continuous tense. The Incarnation was the continuing of God's eternal purpose. And this eternal purpose is continued in every follower of the Lord Jesus Christ.

Let me illustrate very quickly and briefly just what I mean when I say that the Bible is a missionary book.

In Genesis 1, we read, *"God"*, *"God created"*, *"God said"*, *"God blessed"*. It is all of God, and anything that is away from Him must be reclaimed. When our parents sinned and fell away in the Garden of Eden, God took the initiative in coming into the Garden and calling, *"Adam, where art thou?"* Here is the distinctive and fundamental difference between the revelation of God as we find Him in the Bible, and other non-

Christian or mystical books or world religions. In the Bible there is the missionary Spirit of God seeking man and using His redeemed people to do the work. In the world religions it is always man seeking God for himself and ignoring the needs of others.

Also in the early pages of Genesis we find that while just as surely as God had a world program in mind, so Satan, the enemy of God and man, tried to oppose it. We have this graphically illustrated in God's command to Noah to *"multiply and replenish the earth"* and the decision of the people in Genesis 11 to build the Tower of Babel, *"lest we be scattered upon the face of the earth"*. The enemy is always delighted when the people disobey the Lord God of Heaven.

One reads through the history of the children of Israel, and finds that each time that nation became self-centred and satisfied, feeling that Jerusalem and the temple were the only places where God could be worshipped, then they were scattered abroad, taken captive, and moved out of their provincial sphere into God's world program. When they repented and returned to the Lord, and vowed to be His faithful witnesses to the heathen nations round about, then they were restored. The promise to them was that of being conquerors: every place that the sole of the foot trod upon was to be theirs. Instead we find that they were often captive through lack of obedience and vision and ultimately lost the blessing that was promised to them.

Incidentally this same spirit is evident in the New Testament era. When the early Jewish Christians felt that Jerusalem was the place of final authority and blessing, they were scattered abroad through persecution, and through the compelling of the Holy Spirit.

To return to the missionary emphasis in the Old Testament, we find that each one of the men that God used was in very essence and fact a missionary. Abraham was called to leave his home and go to the place of God's choosing; Joseph became a missionary in the land of Egypt; Moses was called out of Pharaoh's palace to lead the people of

God out of bondage; Esther was a witness for the Lord in the court of the pagan king; Jonah was a type of the runaway missionary who repented and finally went to do God's bidding.

Even the burden of the prophets, is for Babylon, Tyre, the islands of the sea, Ethiopia, the desert, and on and on they go, the burden of a lost world, weighing them down.

One can read the Psalms and find this same emphasis, *"Ask of me, and I will give thee the heathen for thine inheritance and the uttermost part of the earth for thy possession."* (Psalm 2:8)

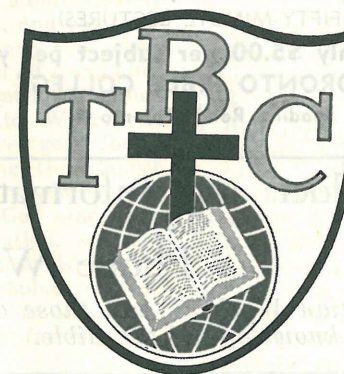
And so throughout the Old Testament when God is dealing with individuals or with nations, He is doing it with the world in view.

When one comes to the New Testament it is almost superfluous to speak of missions, the subject is so evident. When we read that *"God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life"*, we find again the heart of God for a world that knows Him not. And Jesus Christ Himself said *"As the Father has sent me, so send I you."* (John 20:21) Thus when Christ called disciples unto Himself He called them in order that He might send them. And

He is doing the same today. It is impossible to come into life-giving touch with Jesus Christ, to be endowed with the Holy Spirit of God, and not feel compelled to go and tell others. The sad testimony of the present-day church, is that so few know anything of the compelling and empowering of the Holy Spirit of God, and therefore they are not going into all the world to preach the Gospel to every creature.

In the teaching of Christ, we find this very strong emphasis: in missionary parables, in missionary commands, in Christ's high-priestly prayer in John 17 where He speaks of the world some twenty times, in the missionary song of the angels at the nativity, there is indeed a missionary message that must be told in all the world.

This is the Bible then, the Book that we know to be the inspired and the infallible Word of God. If we truly believe that, then let us also believe that its commandments are for us, its teaching must be obeyed, and we too must heed the words of Jesus Christ when He said just before He ascended, and as quoted to us in Acts 1:8, *"But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth."*



COME TO . . .

EVENING CLASSES at TORONTO BIBLE COLLEGE

(CANADA'S OLDEST BIBLE COLLEGE - SINCE 1894)

Interdenominational International Missionary

Bible Study

Old Testament New Testament
Selected Books Each Year

Devotional

Steps in the Christian Life
Personal Evangelism Missions

Christian Education

Sunday School Administration. Sunday
School Specialization. Working with
Adults and Young People.
Teacher Training

Doctrinal

Doctrines of: Scripture, God, the Holy
Spirit, the Person and Work of Christ,
Man, Sin, Salvation, Biblical
Introduction

The Christian Education Course leads to the Evangelical Teacher
Training Association Certificate.

The Other Classes lead to the T.B.C. Evening Class Certificate.

Lecturers — T.B.C. FACULTY MEMBERS

Time — 7:30 - 9:30 each Tuesday and Thursday, from
September to April.
(2 FIFTY-MINUTE LECTURES)

Cost — Only \$5.00 per subject per year.

Location — TORONTO BIBLE COLLEGE
16 Spadina Road, Toronto 4.

Write For Folder and Information

— OR —

Phone WALnut 2-1582

Open to all Christian Workers, and those desiring a better
knowledge of the Bible.

AND PREACH AS YOU GO!

by Floyd Doud Shafer

Toronto Bible College is seeking to train men and women to be ministers of the Word. There are other institutions to train young people for other duties, many of them good. We are a Bible College.

The following article from *Christianity Today* (March 27, 1961), by Floyd Doud Shafer, is reproduced by permission. It spoke to our hearts of our sacred trust at T.B.C. Read it, and find here in pungent and telling sentences, something of what we feel is "The Great Design" of Toronto Bible College. May God ever keep us faithful to our purpose.

There was a time, about three generations ago, when the minister was known as the parson. Parson, in those days, was not a nickname but an honorific title, and it meant The Person. More often than not the parson was the best educated man in the community and he lanked with the physician, the pedagogue, and the lawyer in eminence. But our time has seen a complete switch in this situation. The minister is no longer a parson. The advent of a highly educated public has put the minister close to the bottom of the listings of educated persons. Our reaction to this turn of events should have been a determined and disciplined effort to regain and maintain superior excellence in the things which pertain to God. Instead, the clergy retreated in a mad scramble behind the breastworks of administrative detail, ecclesiastical trivia, and community vagrancy. Whenever our conscience bothered us, we simply ran off to another meeting to make arrangements for succeeding meetings to flee to. We are no longer parsons, now we are "good Joes"; and in place of providing the Church with her needed "scholar teachers" who are equipped to bring God and man together in reasoned relation, we now find ourselves among those who need to be reached by the "scholar teacher" and wise men of God. What is the resolution of this ridiculous farce?

MINISTERS OF THE WORD

The answer ought to be obvious. Make him a minister of the Word! But what

does that mean? Very well, we'll say it with more passionate bluntness.

Fling him into his office, tear the office sign from the door and nail on the sign: STUDY. Take him off the mailing list, lock him up with his books - get him all kinds of books - and his typewriter and his Bible. Slam him down on his knees before texts, broken hearts, the flippant lives of a superficial flock, and the Holy God. Force him to be the one man in our surfeited communities who knows about God. Throw him into the ring to box with God till he learns how short his arms are; engage him to wrestle with God all the night through. Let him come out only when he is bruised and beaten into being a blessing. Set a time clock on him that will imprison him with thought and writing about God for 40 hours a week. Shut his garrulous mouth forever spouting "remarks" and stop his tongue always tripping lightly over everything nonessential. Require him to have something to say before he dare break silence. Bend his knees in the lonesome valley, fire him from the PTA and cancel his country club membership; burn his eyes with weary study, wreck his emotional poise with worry for God, and make him exchange his pious stance for a humble walk with God and man. Make him spend and be spent for the glory of God.

A LIFE AFLAME

Rip out his telephone, burn up his ecclesiastical success sheets, refuse his glad hand, and put water in the gas tank of his community buggy. Give him a Bible and tie him in his pulpit and make him preach the Word of the living God. Test him, quiz him and examine him: humiliate him for his ignorance of things divine, and shame him for his glib comprehension of finances, batting averages, and political in-fighting. Laugh at his frustrated effort to play psychiatrist, scorn his insipid mortality, refuse his supine intelligence, ignore his broadmindedness which is only flatheadedness, and compel him to be a minister of the Word. If he wants to be gracious, challenge him rather to be a product

of the rough grace of God. If he dotes on being pleasing, demand that he please God and not man. If he wants to be unctuous, ask him to make sounds with a tongue on which a Holy flame has rested. If he wants to be a manager, insist rather that he be a manikin for God, a being who is illustrative of the purpose and will of God.

ONE THING NEEDFUL

Form a choir and raise a chant and haunt him with it night and day; "Sir, we wish to see Jesus." When, at long last, he dares assay the pulpit, ask him if he has a word from God; if he does not, then dismiss him and tell him you can read the morning paper, digest the television commentaries, think through 'he day's superficial problems, manage the community's myriad drives, and bless assorted baked potatoes and green beans ad infinitum better than he can. Command him not to come back until he has read and re-read, written and re-written, until he can stand up, worn and forlorn, and say: "Thus saith the Lord." Break him across the board of his ill-gotten popularity, smack him hard with his own prestige, corner him with questions about God, and cover him with demands for celestial wisdom, and give him no escape until he is backed against the wall of the Word; then sit down before him and listen to the only word he has left: God's Word. Let him be totally ignorant of the down-street gossip, but give him

a chapter and order him to walk around it, camp on it, suffer with it, and come at least to speak it backwards and forwards until all he says about it rings with the truth of eternity.

Mold him relentlessly into a man forever bowed but never cowed before the unconcealed truth which he has labored to reveal, and let him hang flung against the hard destiny of almighty God; let his soul be stripped bare before the onrushing purposes of God, and let him be lost, doomed, and done that his God alone be all in all. Let him, in himself, be sign and symbol that everything human is lost, that Grace comes through loss; and make him the illustration that Grace alone is amazing, sufficient, and redemptive. Let him be transparent to God's grace, God Himself. And when he is burned out by the flaming Word that coursed through him, when he is consumed at last by the fiery Grace blazing through him, and when he who was privileged to translate the truth of God to man is finally translated from earth to heaven, then bear him away gently, blow a muted trumpet and lay him down softly, place a two-edged sword on his coffin and raise a tune triumphant, for he was a brave soldier of the Word and e'er he died he had become spokesman for his God.

And who shall return us to this ministry?

"Therein the patient must minister to himself."



ONLY 18%

Although standards have been raised and courses added at T.B.C. to meet the challenge of this new decade - LOW COSTS STILL PREVAIL!

Did you know that students pay only 18% of the cost of their education? The annual cost to the student is unusually low, despite rising prices. Note this comparison:

Annual Cost For		
	1960-61	1961-62
TUITION:		
Bible School Dept.	60.00	60.00
Diploma Courses	60.00	70.00
Degree Course	70.00	80.00



FEES:

Library, Student Activities, Group Insurance, etc.	12.00	13.00
Students pay a total of	\$82.00 (max.)	\$89.00 (max.)

It costs the College \$500 for every student registered. Of this amount the student pays 18%. Christian friends and supporters subsidize the students by about \$400.

By this method, we feel the Lord would have us train more workers for the harvest fields of the world.

This year we lose a faculty member, who leaves for further study. Here he writes:

A PARTING WORD

Rev. T. R. Maxwell, M.A., M.Th.



What does it feel like to leave a work which has been your meat and drink for eight years, which has dominated all your waking hours, and sometimes even your dreams? Until I am away from the fellowship, the spiritual challenge, the family atmosphere which is so much a part of Toronto Bible College, I won't know. At the time of writing, early in July, it seems incredible that I shall be leaving the College the end of August. But I am conscious of one thing: the great debt owed to the College for the rich spiritual experience of these years of teaching and administration, so full of the blessing of the Lord.

How could I forget that year - only my second year full-time at the College - when Rev. Denzill Raymer was studying in England, and all the intricacies of Student Activities descended upon me? Or the struggles we shared as a Faculty in setting up the Bachelor of Theology course, delving into the basic content of Bible College curricula all over the continent? How pleased we were to find the Biblical content of T.B.C. courses far greater than that of most schools. How earnestly we prayed for permission from the Government of Ontario to grant the degree. We soon discovered that conducting B.Th. seminars was a different matter from teaching lecture courses, which by their very nature are an outline of the subject. A seminar demands not only a general knowledge of the field covered, but includes the factual details and their interpretation. Yet how worthwhile the seminar is, with its challenge to students to explore and express, with its meeting of minds in animated discussion.

It has been a wonderful privilege to teach in the College. I thank God for all that it has meant in expounding the whole sweep of Christian thought in

Systematic Theology, facing the problems of the world of today in Christian Evidences, analyzing our motives for everyday decisions in Christian Ethics, and catching a vision of the scope of God's promises through the vistas of Church History. So often our students come, accepting the heritage of their Christian faith without question, and it is stimulating to rethink with them the great basic issues facing this modern, secularistic, sensate age, in terms of a Gospel which cuts clear through to the heart of modern man's dilemma, and points to the answer in Jesus Christ.

I am grateful too for the practical experience of superintending the Department of Student Activities for four years. I am more than ever persuaded of the tremendous value of the College's unique system of relating the work of the classroom to practical Christian responsibility through field work in missions, hospitals, churches, community evangelistic campaigns, etc., and through the inspiring singing and testimony of our Chorale. The fellowship and friendships gained through working with the Student Cabinet and Committees is beyond value. Serving as Secretary-Treasurer of the Toronto Institute of Linguistics for six years, and this past year as Secretary, has meant much to me through the association with a dedicated missionary staff and student body. This course of language learning and cultural orientation has helped me greatly in conducting the anthropology and communications aspect of the Missions Seminar at the College.

"For here have we no continuing city," God tells us in the Book of Hebrews, and that is certainly true of life. As I look back to my days in the pastorate, the transition to the staff of the Inter-Varsity Christian Fellowship, the call

to the mission field in South America, and then to Toronto Bible College, I realize that I thought of each of them in turn as a life-work for me. But life is not static, and so God moves us along within His own purposes. He breaks down our securities and sends us forth in faith. When the conviction came to me this spring that God might have further study in store for me, I inquired widely regarding possibilities, both in theology and arts, overseas and on this continent. But the Lord shut all the doors except the opportunity to do Ph.D. work in the University of Toronto, in the Sociology Department where I had earned an Honour B.A. and M.A., and also worked as a class assistant in Urban Sociology for the three years I attended Knox College. One of the really strategic areas for special study today is the rela-

tion of the Church of Jesus Christ to its urban environment in metropolitan areas like Toronto. I hope to do my thesis in this area of research. It involves hard, concentrated study, and I would appreciate very much the prayers of the T.B.C. family.

The interest and guidance of the Board of Governors has been deeply appreciated through my years at T.B.C. I shall never forget the fellowship in Jesus Christ with the members of the Faculty. It has been thrilling to watch the students grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, and to know that I have had a share in it. My earnest prayer is that God will bless Toronto Bible College abundantly as she holds forth the "Word of Life" in the years ahead.



MANY DECISIONS ON CHORALE TOUR

"I am completely flabbergasted!" was the comment of a Sunday School superintendent. "I have never met such consecrated, Christian young people."

This was said at the opening session of a Sunday School in Ohio, where the T.B.C. Chorale had arrived on tour, and where members of the Chorale were to be speaking in all the departments of the Sunday School. The comments indicated something of the impact and influence of the students as they stayed in various homes and ministered in many churches.

As a new venture of evangelistic outreach, the tour with the Chorale was planned for May 3rd to 16th, the first week after the closing of the College for the year. Months of planning and praying had gone into the arrangements, and there is little wonder that the tour itself proved to be such a success—not just in publicity for the College, but in decisions for salvation and consecration, that were made almost every

day during the two weeks of travel and ministry. It was more like an evangelistic campaign than a sacred concert series.

Perhaps the key to the success of the tour is to be found in the fact that the day previous to setting out in the bus, the Chorale members met for prayer and did not break up until eight o'clock in the evening. They met again early the next morning and prayed almost until the time that the bus left, asking that the Lord would go before and prepare the hearts of the people, so that as the Chorale moved into each area, they would be simply watering the seed that was already sown, and would see a harvest.

Mr. Crump and Mrs. Percy were responsible for the music. Mr. Percy was the speaker.

Brantford, Ontario: The tour began at the church of the Rev. D. A. Loveday, '37, and the church was filled for the first service. The Chorale sang, as usual,

with great heart and spirit, and when the brief message was given at the end of the program there were three young people who came forward to dedicate their lives to the Lord Jesus Christ. It was not until the next morning that we heard additional stories of blessing that had come through this ministry.

There was one man in the service who ten years previously had run away from his wife in Brantford, and lived in Vancouver. Then under most peculiar circumstances, he felt constrained to buy a plane ticket back to Toronto, and arrived there just previous to the T.B.C. graduation. While driving along Bloor Street, he saw the notice at the Varsity Arena, and on the Friday night, with nothing else to do, he turned up at the T.B.C. graduation service. The next week he had intended going to Fort Erie to the horse-racing there, and by error got on a bus to Brantford. When he arrived at that city, he bought a newspaper, and noticed that the T.B.C. Chorale was to be singing at Central Baptist Church. He decided to go and hear again the singing of the young people. After the service was over, he told us that he paced the streets until after midnight, and then unable to hold out any longer, went to the home of Mr. Loveday, and there in his living room, accepted the Lord Jesus Christ as his personal Saviour. This man, an engineer, came to the Chorale assembly the next morning at 9:30 to tell the students what had happened to him, and to rejoice in his new-found salvation.

Stratford, Ontario: The next stop was at the Mackenzie Memorial Church, where Rev. John Haddall, '31, is the pastor. Here the program was followed somewhat as the night previously, and on the invitation there were five people who came forward to surrender their lives to the Lord Jesus Christ. It was here that we began to hear of the blessing of the Chorale members in the various homes. A tremendous impression was made by the consecrated lives of the young people as they went into homes, some of which were either non-Christian or spiritually cold. We are still hearing reports of the blessing and help and fruitfulness that came just

through living Christ while being in a home overnight.

On Friday, May 5th, the Chorale was in *Hespeler, Ontario*, with the meeting being held in St. Andrew's Presbyterian Church. The sponsor for the meeting was Mr. Howard Schmitt, a former student at the College, and now the minister at Wanner Mennonite Church. Here again the music of the Chorale was an inspiration to the great throng of people who packed the church, and once again we heard of much blessing in the billets as the young people gave good and faithful witness to the Lord Jesus Christ.

The next stop was at *Windsor*, where the Chorale had been invited to sing and speak at the local *Youth For Christ* rally. There was a good turnout at the rally itself, but there were no visible results, although some of the fellows had conversations with interested and touched young people.

For the Sunday morning service, the Chorale moved to the *Walkerville Baptist Church* in Windsor, Ontario, where Rev. N. Street is the pastor. At this morning worship service, when an invitation was given, one man slipped forward. Immediately there was a real movement on the part of the congregation, as many people stood singing the hymn with tears pouring down their faces. The man who came forward had been the object of prayer for two years by the people of the church and by his wife who previously had accepted Christ as her Saviour. This was the first adult who had made a decision in the church during the ministry of Mr. Street, who had been there just a year. We heard later on that, at the Sunday evening service, the pastor, still moved over the events of the morning service, had given another invitation, and nine adults had come forward who confessed that they had been growing cold spiritually. On the Monday some of these men, in a renewal of zeal, went out on a visitation campaign, and visited in nine homes, where the children and parents were not going to church or Sunday School. It was promised that the children of these families would be sent along to the Sunday School. The church itself is

thrilled at the evidence of the blessing of God on its life and work, as it was sparked through the visit of the Chorale. Here is a portion of a letter to the editor from the couple newly united in Christ: "It was with great joy that we read your letter last week. How nice it was of you to let us know that your interest in our spiritual growth did not end upon your departure from Walkerville.

"We think it is just wonderful that the Lord has worked through you folk in such a marvellous way to bring men and women to Himself.

"Studying the Word and praying together has not only drawn us closer to Christ but has deepened our love for each other for now we are indeed 'One in Christ'. We just can't stop rejoicing in the Lord, nor do we want to.

"Topping our prayer list now of course is our mission field here, namely our four children. We pray that we may early in their lives lead them to a saving knowledge of Jesus and we believe that by faith we can claim them.

"There are others, too, whose salvation before gave us no concern, that the Lord has burdened our hearts to pray for."

* * *

For Sunday evening the Chorale moved to Detroit, and had a service with Rev. E. Gaverluk, '37, in the First Baptist Church. This is a magnificent modern auditorium, and the Chorale never sang better nor were they heard to better advantage. The minister recorded the singing on stereophonic tape, and this has been secured by Mr. Crump for reproduction.

A group of the deacons of this church spoke to Mr. Percy and said, "This is the most wonderful thing that has happened to this church in months", and they wanted us to know that it was really appreciated.

* * *

On the Monday the Chorale moved to Cottam, Ontario. A service was held in the Cottam Baptist Church, where Rev. A. Dallimore is the pastor, and the church was packed to capacity. Here there was a real movement among the young people, many of whom had just recently come to know Christ as Saviour, and were challenged to a surrender of their lives for full-time service.

The Chorale crossed border again, this time to Port Huron, Michigan, where a service was conducted in South Park Baptist Church (Rev. R. Manning, Pastor). Here one person dedicated her life to the Lord, and again there were expressions of real spiritual uplift and blessing on the part of many.

* * *

On Wednesday, May 10th, the Chorale took the long trip to Cleveland, Ohio, and conducted a service in East Glenville Methodist Church where Dr. C. F. Jones is the minister. Here there was perhaps the smallest turnout of any meeting during the tour, and there was no public decision, but we did hear again of the influence and impact of the students in the homes.

* * *

Mary Jane Tenny, a graduate of 1959, had arranged for the next meeting in her home church in East Canton, Ohio. Here again there was a good turnout, and a splendid reception of the Chorale and its ministry of music. The Rev. R.S. Hegnauer and his people expressed deep appreciation for the ministry.

* * *

The next day the Chorale moved to Alliance, Ohio, where they were to have a three-day special emphasis week-end in the Bethany United Presbyterian Church. On Friday night a sacred concert was given, with a very simple appeal at the end for people to consider the claims of Christ upon their lives.

On Saturday the church had a family dinner and an informal program in which the Chorale participated. In the evening service, where the emphasis was to be "Christ in the Home", there was a large turnout, and at the close of the service of music and message, thirty-six adults stood up as an indication of their personal dedication to the Lord Jesus Christ, and their public vow that they were going to let Him be the Head of their home.

On Sunday there was a full day for the Chorale with everyone taking part in different departments of the Sunday School at 9:45, and then conducting the morning service.

There was a special young people's meeting in the afternoon, and the final service at night, at which four young people came forward for salvation, and

two in an act of consecrating their lives to the Lord Jesus Christ. What a thrill it was to hear the Rev. Brown commit his young people to the Lord in a prayer of dedication.

* * *

It is practically impossible to fully evaluate what happened on the tour. Expenses were barely met by the offerings, but the good will engendered, the publicity value to the school, and above all, the spiritual work done in the lives and the hearts of men and women, whom we visited, and a real work done in the hearts and lives of the Chorale members themselves, will never be erased. We sold 150 Chorale records, "With Melody In Their Hearts", as well.

There was much testing along the way, as students had to adjust to the strangeness of being in a different home every night, eating in different homes almost every meal, and in fighting off a 'flu bug that hit some of the members of the Chorale, and incapacitated them for their ministry a couple of days at a time.

It is in a time like this that the true character of our students is noted. We have nothing but complete admiration for the way the majority of them responded to the challenge of hardship and difficulty and problem, and gave themselves unstintingly to the work of the Lord as it was presented to them on this tour.

So with publicity value, spiritual value and the practical training provided, the T.B.C. Chorale tour seems to be an excellent adjunct to the work of the Bible College.

* * *

In addition to the foregoing, two evenings were spent at Eaton Auditorium, on the invitation of Sacred Productions.

Those who attended these two sacred concerts, made comments several times that the Chorale was an outstanding contribution each evening, and I am sure did much to make them times of blessing as well as times of enjoyment.

In summary, during the tour there were 51 decisions: 45 for consecration, and 6 for salvation. Besides this, there were other decisions that were not recorded publicly, but were made quietly in homes and in private conversation with students and faculty members.

We are sure that in the days that lie ahead, the value of such touring will be realized by the College.

In closing, may I say that perhaps the expression of the Sunday School Superintendent, "I am completely flabbergasted", colourfully expresses the impression made by T.B.C. students wherever they went. We are grateful to God for the high calibre and spiritually of those in training for His service. This is what YOU help to produce.

As we go to press, this extract from a letter just received indicates something of what happened: "This is a letter which one might call a 'business combined with pleasure' letter. I say this because I am writing for some information and also because it is a pleasure to be able to write you and tell you how my life has been enriched since I consecrated my life to God on the final night of your tour when you were in Alliance with the Chorale."

* * *

A tour is tentatively being planned for points east of Toronto and as far as Montreal and Ottawa, for 1962. Any churches interested should write us soon. D.C.P.

DO YOU HAVE A SHARE IN THIS MINISTRY?

Why not support a MISSIONARY-IN-TRAINING? Write us for information.

Alumni News

ALUMNI RETREAT

The Retreat and Annual Picnic held at Niagara Christian College, Fort Erie, Ontario, while not large in attendance, was thoroughly enjoyed by all present.

Friday evening was get-acquainted-time with a short message by Rev. D. C. Percy '36.

Saturday morning was given over to the ministry of the Word, with Rev. C. E. Falconbridge, E.C. '32-'33, Alumni Secretary, speaking on the subject "Faith in Action".

Saturday afternoon was out of doors time with the volley ball court and baseball diamond receiving most of the attention, old and young joining in the fun.

Saturday evening saw the largest crowd of the weekend with over fifty at the evening service which featured testimonies from missionaries, the College film and a message by Rev. D. C. Percy, whose subject was "Ezra the man with the prepared heart" and "Nehemiah the man with the praying heart".

Sunday morning was a time of worship and ministry by Rev. C. E. Falconbridge which concluded the spiritual exercises of the weekend. Messages in song were brought by Mrs. V. Thiele (Helen Wickware '42) and Mr. Victor Thompson. A special guest of the Conference was Rev. Herbert Hunt '00, of El Cajon, California. Good meals and Christian fellowship, with T.B.C. the focal point of many conversations, contributed to what we trust was a time of happy reunion and spiritual uplift for all.

A telegram of congratulations from the Alumni Association was sent by the group to Rev. '07 and Mrs. (Emily Sprague '11) H. L. Troyer, who celebrated their Golden Wedding Anniversary on June 28th, 1961.

A POT OF CHRYSANTHEMUMS

This story begins with a brave little woman missionary in China. It is the beginning of the century, and the Boxer Rebellion brings terror and bloodshed to Chinese and foreigners alike. But it is on the "foreign devils" that the blows are falling heaviest. The missionary of our story is lying flat on the bottom of a grass covered boat, while bullets whistle overhead. Slowly, the boat pulls away from its pursuers, and a missionary is saved to serve the Lord for half a century more.

The story continues some sixty years later. This time the missionary is in a comfortable home for the aged in Toronto. She is 92 years of age, and in honor of the occasion the T.B.C. Alumni Secretary visited this worthy alumna, and presented her, on behalf of the Alumni Association, with a pot of beautiful chrysanthemums, the flower of the Far East.

Miss Minnie Brimstin, '98, still retains happy memories of her time at Toronto Bible College. Bright and cheerful and with a keen memory, she recalled many of the interesting incidents of her long life. Among other things, she said:

"The Lord has brought to my mind today the scripture: 'Thou shalt remember all the way in which the Lord thy God led thee.'" Then she went on to say: "I have been going over some of the great events of my life, and the greatest of these was when I entered Toronto Bible College. If it had not been for this, I would never have been a missionary in China. Actually," said Miss Brimstin, "my reason for attending the College was primarily to learn more of the Word of God. And I learned it there, and it led me to China."

The Secretary and Miss Brimstin then read that wonderful Word, and had prayer together. Then, active as ever, the venerable missionary escorted her guest to the elevator, and this, the oldest

of living graduates returned to her room, her memories of a rich and fruitful life and her meditation on the Word. "Well done, thou good and faithful servant."

C.E.F.

* * * * *

GRAD OF 1900 VISITS HIS ALMA MATER

What a joy it was to welcome "home" the Rev. Herbert Hunt, '00, as he visited his old homestead at Carlyle, Ont., and came on to Toronto, and took time to attend the Alumni Retreat held during June at the Niagara Christian College.

Mr. Hunt, still alert and active at 82 years of age, spoke of his early days as a young man in Ontario. His roots go deep, watered by a very close friendship with the late Dr. R. V. Bingham, founder of the Sudan Interior Mission, who lived in his home for some time, and with the late Dr. P. W. Philpott who baptised him before the turn of the century.

Mr. Hunt has held pastorates in the Baptist church in Washington and in California. With his wife, he is now enjoying a well-earned retirement in the latter state, residing in El Cajon.

Perhaps retirement is not the right word. The Lord does not retire His workers. He gives them other things to do. Mr. Hunt speaks on occasion, but his primary concern now is to encourage Christians in the reading of the Bible. He says that he notices that Bible reading is the exception rather than the rule for many professing Christians. "People must return to daily devotional Bible reading," he maintains. "And as God enables me, I will exhort and encourage to that end."

So the ministry of Toronto Bible College continues to fulfill its purpose through its graduates who are faithful still, in "holding forth the Word of Life."

* * * * *

ON THE HOME FRONT

REV. BILL MILNER '49 has accepted a call to the Baptist Church in Surrey, N.B.

REV. LORNE E. SMITH '38 is now Pastor of the First Baptist Church in Brandon, Manitoba.

REV. KENNETH KNIGHT '54 graduated from Knox College April 25, 1961, receiving his diploma. He was ordained on May 9 at Knox Presbyterian Church, Cranbrook, Ontario, at which time REV. JOSEPH TAYLOR '26 spoke. Mr. and Mrs. (AILEEN WARD '56-'58) Knight are in Port Alberni, B.C., where Mr. Knight has a Home Mission work under the Presbyterian Church.

MR. BRUCE DUFF '54 graduated in medicine from the University of Western Ontario on May 27, 1961.

REV. KENNETH DAVIS '49-'50 has joined the Faculty of London Bible Institute. He is assistant Professor of History and English Bible.

MISS BARBARA NEIDRA UER '58 graduated June 7, 1961, from Soldiers' Memorial Hospital, Orillia, Ontario. She won the Mary Powell prize in operating-room technique.

MR. ROBERT RUSSELL '48 is now associated with the Livingstone Press Limited, Toronto.

MR. DAVID CHARTER '55-'58 has a three point charge with the Presbyterian Church in Callao, Missouri, U.S.A.

MISS ALICE TREMAIN '43 has been appointed editorial assistant in the office of The Canadian Baptist. She will be secretary and assistant to the Editor.

TO THE FIELD ON SERVICE

MISS SHIRLEY ABBOTT '51 (W.B.T.) to the Philippines in June.

MR. '49 and MRS. W. ROGERS and family (S.I.M.) to the Sudan in May.

MR. '48 and MRS. (LOLITAKELLEY '49) E. HARBOTTLE (S.I.M.) returned to the Niger Republic in April.

MR. B.TH. '60 and MRS. (ANNE CAMPBELL '60) KEITH DONALD (S.A.G.M.) to N. Rhodesia in May.

REV. VINCENT LOHNES '50 (S.I.M.) to Nigeria in June, with Mrs. Lohnes and family.

MR. '08 and MRS. (ERN A ZIMMERMAN '28) FRANK STANLEY (S.I.M.) to Nigeria in August.

MR. '27 and MRS. (LILLIAN HYNDMAN '26) CYRIL FORTH (S.I.M.) to Nigeria in May.

ON FURLOUGH

MR. '55 and MRS. (DOROTHY AXT '52) FRED ALLAN (U.F.M.) from Brazil.

MR. '52 and MRS. (HAZEL HAVELOCK '52) ROBERT CLUBINE (BAPTIST MID MISSIONS) from Jamaica.

MR. '16 and MRS. (EMMA GRAU '15-'16) SILAS FOX from India.

MISS RUBY EDWARDS '33-'34 (Independent) from Peru.

MR. and MRS. (EVELYN WALLACE '49) DEAN BURNS (E.U.S.A.) from Bolivia.

MR. and MRS. (DOROTHY THORP '51) DAVID BROOK (C.J.P.M.) from Japan. Furlough in Australia.

MR. JIM MASON '56 (S.I.M.) from Nigeria.

MISS RUTH PATTERSON '48 (C. & M.A.) from Republic of Congo.

MR. '40 and MRS. (ADRIENNE SPROULE, E.G. '40-'41) E. HARRISON (S.I.M.) from Nigeria.

MISS JEAN PYPYER '26 on furlough from Bolivia.

MISS LILLIAN McINTOSH '22 (S.I.M.) on furlough from Nigeria.



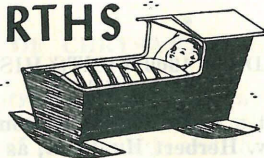
MISS LILLIAN NICHOLS '60 to MR. DESMOND MEED '61 on May 20, 1961, at Victoria Square United Church, Victoria Square, Ontario. MR. JOHN POMEROY '63 was best man, and MR. GREER TOMELTY '56-'58 was an usher. MR. '59-'61 and MRS. LEROY SOPER were soloists.

MISS JEAN HUDSON '59 to REV. CHARLES FARR on June 24, 1961, at St. Peter's Anglican Church Hamilton, Ontario. MRS. N. BULLOCK (MARILYNNE INKSTER '58) was matron of honour and MR. NORMAN BULLOCK '63 was an usher. REV. DENZIL RAYMER '40 proposed the toast to the bride.

MISS MYRTLE FOSS '54-'55 to DR. JAMES ASHWIN, on September 10,

1960; in Knox Presbyterian Church, Toronto. REV. E. L. SIMMONDS proposed the toast to the bride. Dr. Ashwin was a missionary in India.

BIRTHS



To MR. and MRS. (ISOBEL FLEMING '53) WILLIAM MURRAY a son, George Alan Daniel, a brother for David, on February 4, 1961, in Calgary General Hospital, Calgary, Alberta.

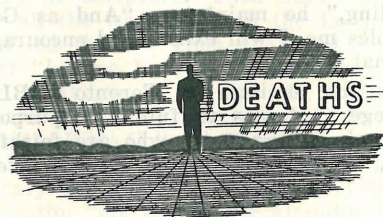
To REV. and MRS. (ELSIE SOFTLEY, E.C. '50) WM. R. STANLEY, a daughter, Ruth Frances, on May 22, 1961, in Toronto.

To MR. and MRS. (DOROTHY WILSON, B.T.H. '59) PETER LETCHFORD a son, Stephen Peter, on June 2, 1961, in Toronto.

To MR. and MRS. (ELSIE MAKI '53) LEO NIKKILA a daughter, Bonita Lucille, on June 21, 1961, in Nalalu, Ontario.

To MR. RIK '58, and MRS. (GRACE BENDALL '58) LOVELADY, a son, Stephen Dean, on June 28, 1961 in Warsaw, Ind.

correction of June, 1961-To REV. '48 and MRS. R. M. BOURKE a daughter, Robin Jean, September 27, 1960, in Moose Jaw, Sask., a sister for Bob and Patti (not Jo, Bob and Patti).



MRS. WILLIAM HAIG (Margaret Goforth '05) on December 5, 1960, in Stouffville, Ontario.

MR. MORLEY BELL '07 on May 5, 1961, at Glanford Station, Ontario.

MISS FANNIE B. WHITELOCK E.C. '02 on May 6, 1961, in Toronto, Ontario.

NO GREATER HERITAGE

(The Drama of the Birth of the English Bible)

By Charles Gulston

Published by Eerdmans Publishing Company

Price: \$1.95

This is "the year of the Bible" and it seems providential that this book has come out to remind the English-speaking world of its great heritage in the English Bible.

Translated in secret, smuggled into its mother country, crimson with the blood of those who died that it might live, publicly denounced and frantically burned by its enemy, the Bible still lives on. There is no other printed page with such power to move the spirits of so many men as the English Bible. There is no other book that has such power to reach into the soul of man, revealing the will of God as it is in Christ Jesus, and bring about a transformation, which under the power of the Holy Spirit means the new birth.

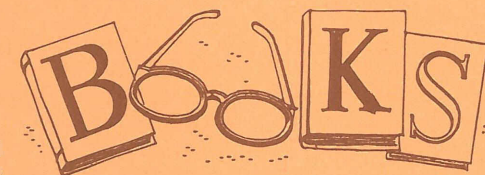
The story of this heritage covers nearly 1300 years, and the story is told in this volume.

The book has been put out in a paperback edition, which accounts for its low cost, and puts it in the reach of all who are interested in the story of the English Bible.

Mr. Gulston is not a theologian, but is a South African journalist on the staff of the Natal Mercury paper. The story that he gives is the result of a great deal of research. There are helpful bibliography and index.

It is impossible to take out isolated sections from the history of the English Bible, since it stands as a whole. It is interesting to note however that the Bible itself, apart from being published in the English language, has also been published in 2112 other languages, and portions of it have been translated into 1100 languages. The average annual circulation of the Bible is some ten million copies, and around the world it is still the living Word of the Living God.

We recommend Mr. Gulston's book to all who love and revere the English Bible, and would like to know the story of its birth and growth. (D.C.P.)



PREACHING AND BIBLICAL THEOLOGY

by Edmund P. Clowney

Published by Eerdmans Publishing Company

Price: \$2.50

This is a book for preachers by the associate professor of practical theology at Westminster Theological Seminary. Dr. Clowney has come to the attention of the reading public as the editor of the Eutychus column of Christianity Today, and some of his writings there have been compiled into his first book, "Eutychus (And His Pin)". In that book which was reviewed in the Recorder some months ago, depth of humour and heights of grandeur are reached by this man who has such a facile pen and a ready wit.

In this present volume, he speaks to the heart of preachers in an appeal that is serious and deep indeed. His appeal is to return to sound Biblical theology in preaching, and not merely to deliver "life situation" sermons. Dr. Clowney's appeal is that effective preaching must be firmly rooted in the Word of God, a Word that is inspired and infallible, the final authority for both preacher and people. Dr. Clowney maintains that Biblical theology is the authority, the character, and the content of preaching. Ministers will find a wealth of material in the hundred and twenty-four pages of this challenging book.

(D.C.P.)

